14.Huntingford E-5 (1930-1939).042
FILE Duncker FILE

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shares the inducer, each house having its own 241
strip, the whole being surrounded by a thorn fence 223
which all help to make. Each is therefore a [961]
family or clan inducer, and the group is an [614]
independent labour unit.

The grain crops are stored either in granaries 251
of Nandi type, or else in the loft (ingot) of the hut; 261
but as most of the crop is eaten before or soon
after it is reaped, and as the yields are not large
owing to the small areas planted, storage problems
are not yet acute. Further supplies of food are [859]
got (1) by purchase or exchange; (2) by begging [916]

/7/

In three mighty surges that followed one another at long intervals, the Idoni people came from the north down toward the equator. The long separations from one another in space and time, their different length of entidance in the new Ik-Kiron homeland, and the different shaping of their fate conditioned by that realm does appear to be valid as three branches of the Idoni people.

The remnants of the earliest immigrant band are the Ariñ, more generally known under the name of Wandoobbo /Wandoobbo/ (a Swahi formation from the Idoni word Ø dwobbo = the poor), of whom they form only a part.

Although the tradition of the Ariñ has nothing to say about a former possession of livestock, one most nevertheless assume, especially on the basis of their ethnography, that they immigrated as stock-raising nomads and, as such, took possession of large parts of the steppes. When among themselves, livestock epidemics, and, finally, the pressure by the Teuso weakened the Ariñ to such an extent that it was easy for the second band of Idoni, the Ø kwoth, the first sections of which were the Ø kwoloya, and the later ones the Ø wuli, when it came in, to drive out the ruined once altogether. A part of them found refuge among the neighboring agriculturists, with whom they emerged, another part among their oppressors, who adopted them as members of the tribe; the rest, however, withdrew into the forests and bush of the steppes, where still today, in great poverty, they make a poor living by hunting.

The fate of the Ariñ, however, was not to be spared the Ø kwoth either. After a rather long period during which they competed with the Teuso for dominion in the steppes, the victorious opponent again several times and, as before, brought poverty and death. And again, as before, the few survivors did not remain alone. The third band, the Ø ngikwi (sing. ng ngikwi), immigrated here from the north, and it looked as though it would rapidly complete, by means of bloody fighting, the destructive work of the epidemics. But the presence of the Teuso, who in places were just as powerful as they were feared, divested the belligerency of the Idoni. They joined the Ø kwoth for the common fight against the former.